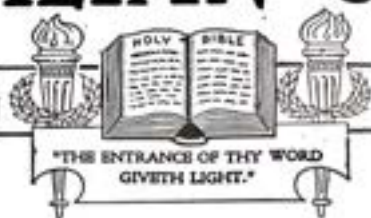


# The AUSTRALIAN CHRISTIAN

A Journal Representing



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## Christian Co-operation and Union.

THE cause of Christian union is likely to progress through the drawing together of those bodies of believers with the greatest number of common beliefs and interests. During the nineteenth century there were many examples of this, and the excellent practice continues to the present time. The coming together of the Presbyterian groups and the healings of the schisms of Methodism are the most prominent of recent cases. Such unity movements prepare the way for the consideration of wider union schemes and proposals.

### Nineteenth century examples.

The history of what we call the Restoration Movement furnishes examples of the method. At the end of the eighteenth century and the beginning of the nineteenth, there were in America three movements—one amongst Methodists, one originating with Presbyterians, and one headed by a Baptist—which coalesced to form what was styled the Christian Connection. James O'Kelly formed the Republican Methodist body, which soon declared for the headship of Christ in the church, the use of the name Christian to the exclusion of party names, and the acceptance of the Bible as the sufficient rule of faith and practice. Abner Jones, a Baptist of Vermont, about 1800 became much disturbed "with regard to sectarian names and human creeds." In the third case, Barton Warren Stone, a Presbyterian minister, felt compelled to give up certain Calvinistic tenets because they were opposed to the word of God. He and those with him came to have a passion for Christian union and therefore to oppose divisive creeds and dogmas. In 1806 the three movements united and formed the Christian Connection. W. W. Jennings in his history says, "This union was a natural one, for the objects of the leaders were practically the same: (1) All desired to escape the thralldom of human creeds; (2) all made the Bible the only guide; (3) all desired the right of private judgment; (4) all wanted to pattern after the simplicity of primitive Christianity."

In February, 1832, thousands of members of the Christians associated with Barton Stone united with the reformers who were laboring with Alexander Campbell. This was the natural consequent of their

similar aims and doctrines, and proved a source of strength. Nearly a hundred years later (in June, 1931) a remnant of the "Christians," as they were called—the section which did not follow Stone in his association with Campbell, but which continued as what is known as an "open membership" communion—united with the Congregationalists.

### Immersionist bodies and union.

It cannot but be impressed upon our minds that a union of those immersionist bodies which stand for the faith and order of the word of God is one of the things most greatly to be desired. There are immersionists, of course, with whom union seems practically impossible. None of us is likely to think that most immersionist bodies are more likely to find loose union with the Greek church than with the Anglicans or Presbyterians. The immersionist (rather, the trine immersion) of the Greek church is more than offset by other practices. Again, the fact that Christadelphians practise immersion does not begin to make union possible with a people denying the deity of the Lord Jesus and the personality of the Holy Spirit.

We think, however, of Baptist congrega-

tions, and of some sections of those generally called Brethren. It would be a great gain if they, and we—possessing so much in common—could, by conference and agreement on the vital things of the Gospel as revealed in the New Testament, come to present a united front to the world. We should have a greater influence with a united witness regarding truths which others neglect, and make a much greater impact on men.

### "The Brethren."

We note in our recent publications suggestions of closer co-operation in service. F. D. Kershner had the following paragraph in the American "Christian Evangelist" of May 31, 1934:

"Professor George C. Reeves, of Butler University, has just handed us a letter from Mr. E. H. Broadbent, the author of 'The Pilgrim Church,' and a prominent member of the Plymouth Brethren in England. Mr. Broadbent, whose work is a classic in its field, says that he is interested in our movement, to which Professor Reeves had previously called his attention, and that he would like to know more about it. He thinks that the Plymouth Brethren in all essential particulars are in agreement with us and that they should be so regarded. The opinion of one as well informed as Mr. Broadbent should have weight with our people and also with his own communion. While we are looking about for opportunities to bring religious groups together, why should we neglect the possibility of approach to the Plymouth Brethren?"

### Conference with Baptist brethren.

In New South Wales conferences have recently been held between representatives of the Baptist Union and some brethren appointed by the Executive of the Conference of Churches of Christ. On page 468 of this issue will be found a report and recommendations. We welcome this evidence of a developing fraternal spirit, and trust that much good will result.

It may be recalled that for about fifteen years Alexander Campbell was associated, in service with the Baptists in America. There was much opposition, and the association was terminated. Professor C. L. Loos, writing in "The Reformation of the Nineteenth Century" on Campbell's connection with the Baptists, quotes him as saying in February, 1866, just a few days before he died: "I have always regretted that the

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Baptists and we had to part; it ought not to have been so. I had hoped that we and that great people could have stood together for the advocacy of apostolic Christianity. They are worthy of such a mission." It is quite true that there are Baptists who are much nearer, say, to Methodism or Congregationalism than they are to the doctrines and practices of churches known simply as churches of Christ. We had little hope of union with the "open membership" Baptist churches. But with many of our Baptist friends there seems no reason why a most cordial union should not take place. Well might we confer, and pray, and work to this end.

#### **A Baptist leader on baptism.**

Elsewhere in this issue we reprint from "The Australian Baptist" an article on the import of baptism from the pen of one of the leading Baptist scholars of England. It is this subject which, it has been felt, is most likely to keep us apart. But if all our Baptist brethren could agree to the statement of Principal W. Wheeler Robinson, surely we need not think any obstacle insuperable. There are expressions in his article which we could wish to be amended. Some of its references—such as "We are the only church that can afford to emphasise baptism in this perspective," etc., and Baptists are "alone entitled to hold the intermediate position"—are by no means pleasing. But yet the article is heartening, and we should like the Baptist churches of Great Britain and Australia to give heed to the writer's exhortation to present "the whole of the New Testament truth about baptism" and "to put fuller meaning into" and not neglect such Scriptures as John 3:5.

#### **An American Baptist on basis of union.**

It was in "The Australian Baptist" of some years ago that we found the following statement regarding baptism. It came from the pen of one of the great American Baptist leaders, the late Dr. E. Y. Mullins:

"We must preserve the relation of baptism to the corporate life of believers in the church if we would maintain its true use and value. Baptism admits to church membership. It is not an isolated individual act merely, with no relation to church membership. In Ephesians 4:3-6, Paul gives the true basis of Christian union. It is a seven-fold union: 'Give diligence to keep the unity of the Spirit in the bond of peace: one body, the church; one Spirit, God's Holy Spirit; even as ye were called in one hope of your calling, the Christian calling; one Lord, Jesus Christ; one faith, faith in Christ; one baptism, the immersion of the believer in water; one God and Father of all, who is over all and in all and through all.' Here, then, is the glorious outline of Christian unity by the matchless hand of the master builder, Paul. We shall realise it when his ideal becomes the practical working ideal of Christendom."

In closing we should like readers to note that there is nothing singular in the view which attaches great importance to the ordinance of our Lord's appointment. It will be remembered that at the World Conference of Faith and Order at Lausanne in 1927 the full conference received, without

dissent, the report regarding "the sacraments," in which the following statement appeared: "We believe that in baptism administered with water in the name of the Father, the Son and the Holy Spirit, for the

remission of sins, we are baptised by one Spirit into one body." At this great conference, Anglicans, Methodists, Presbyterians, Lutherans, Congregationalists, Baptists, Brethren, etc., etc., were represented.

## "The Wrong Place."

Matthew 27: 5.

J. E. Shipway.

Riding in a mourning coach to a funeral lately, the driver, a dour Scotchman, told me the following story. He had been sent from St. Kilda to Flemington to make arrangements for a funeral, and had been given the name of the street and the number of the house. He arrived at his destination, knocked on the door, and when it was opened, he made known his mission. The face of the lady turned ashen grey, and she stammered out: "There is a mistake; you are in the wrong place, no one has died here." The story set me thinking, and in the course of thought I found myself asking, "Is it possible nationally to be in the wrong place?" "Is it possible for the church to be in the wrong place?" "Is it possible for the individual to be in the wrong place?"

#### **The nation.**

Jacob went down into Egypt as the head of the family of Israel. Canaan was the right place for the covenant people (Gen. 26: 1-5); "but God, because of the famine, allowed Jacob and his family to go down into Egypt" (Gen. 46: 3). The land of Goshen was given to them, and there they abode, and I sometimes wonder if this people did not make the mistake of accepting a privilege as a heritage. Should they not have returned to Canaan at the end of the drought? Did they complacently say, "This is a great land; it suits us well; look at our flocks and herds, and riches; let us stay here?" They stayed for nearly 300 years, and what did it cost them? Serfdom, misery and death. Few who went out saw the promised land. Egypt had become ingrained into their very souls.

I wonder if nationally we make some like mistakes to-day? Dr. Schofield says: "God will take up his people and bless them, even when they are out of his best."—Let us ask ourselves, "Are we not satisfied often, nationally, with the second best?" What about our licensed gambling, State lotteries, legalised totalisators, licensed bookmakers? What of our wine bounty and our position regarding war? Our relationship as a nation of people to these things of evil is very often a bad second best. How can we expect God's richest and fullest blessing if we offer strange fire upon his altar? There is a better place for us as a people than the land of Goshen. May our national leaders be led to see the blazing pathway to higher ideals.

#### **The church.**

Has the church in thought and action

ever been found in the wrong place? Unfortunately, yes! Humanism early led the church into wrong thought. Paul's letter to the Galatians and also the Hebrew letter will tell us that. Certain teachers followed Paul, and turned the minds of the people back to Judaism. It was Moses rather than Christ. The creation of human ordinances within the church put her wrong in action. The scriptural ordinances are baptism and the Lord's supper; but Rome added confirmation, confession, orders, marriage and extreme unction. Moral and spiritual inertia has found the church in the wrong place.

In the great prohibition victory in America it was said that "the church in warfare against the saloon brought the glad day." But when the battle was won the church ceased to educate, and the black day of repeal arrived. The shock of a sharp reverse has aroused the church again into action against the evil of strong drink, and almost faster than we can tabulate them local option victories by large majorities are being won. God grant that the church might drop the wrong, take up the right and follow the pathway to the skies.

#### **The individual.**

How easy it is for us to get into the wrong place. God places an exacting standard upon his people, and we must seek to reach it. Jonah said: "God's command is too exacting. I will flee it," and his decision brought him to a wrong place. Peter got into the wrong place, and when he realised his position it almost broke his heart. Judas also managed to get among the wrong people, and our last look at him sees him off along the road to the potters' field with a rope in his hand. He died at his own hand.

I know some church members whom I have baptised, who have gotten into wrong places, and to-day, like the prodigal, they are the world's swineherds, vainly trying to satisfy themselves with the husks of human thought and pleasure. Do you remember Absalom, the son of David? He managed to get into the wrong place, and stole away the hearts of many of the people—but not all. There were strong men who still remained by the side of the king, and when the fight came these men were the victors. By the side of the King is the place for you and me, and victory is already assured. Shall we take up our position now?

## Are Revivals Permanent?

Perhaps the strongest objection made to revivals is that they do not last. They are evanescent—there is nothing permanent about them—they dissolve and leave not a wrack behind. On that there are two things I want to say.

### Emotion and effect.

The first is that it seems to me that all such judgments rest on a confusion. There is a confusion between emotion and effect. That the emotion passes is unquestioned. It passes because its work is done. Intense excitements never have any permanency, nor are they divinely intended to have permanency. But the effects produced by high emotion, whether religious or artistic, are as lasting as any facts in history. April showers do not last, nor does anybody expect that they should last. But when the April showers have passed away there is a thrill of greenness along every hedge-bank. And the quickened emotion of revival-times passes, as the April showers do, yet issues in a thousand things of beauty.

Has the Reformation proved a transient thing, though the initial glow of it is gone? Has not England, though the rapture has departed, been permanently influenced by Wesley? I venture to say that to this very hour one can trace the ethical effects of the revivals of Kilsyth and Cambusland. Granted that in these seasons of excitement things are said and done that are regrettable; granted that not a few prove renegade who have only been emotionally touched—nothing is more certain, in the whole course of history, than the permanence of revival-issues in the individual, the nation and the church.

### Some permanent elements.

The other thing I want to say is this. I call it the witness of the higher level. When there is decadence after revival-time it is never the same as that which went before. Allow me to illustrate that point. Men deplore the coldness of the church to-day. We are told that it is unspiritual and worldly. Nor can anyone, alive to spiritual things, deny that there is truth in that description.

Yet to the student of history one great fact is manifest, and that is that the church in bygone eras fell, to degradations and to depths which are inconceivable to-day. Find out what Italy was like when Francis came; find out what Europe was like when Luther came; study the religious life of England when the voice of Wesley rang across the land, and you discover things, depths of degradation, impostures, organised hypocrisies, which now are utterly unthinkable.

The tide goes back after every great revival. There is a tidal element in history. But it never goes back to the old point of ebb. Something is gained never to be lost. There is a general heightening, a rise of

level, a more sensitive conscience, a glimpse of new ideals, which persist even when deadness comes again. That is as true of painting and of poetry as it is of the revivals of religion. Renaissance may disappear, but they leave something that never disappears—something that abides more than a memory, a kind of bridling and controlling power, even when all the lights of heaven are dim and the winds of paradise have ceased to blow.—Dr. G. H. Morrison.

## Girls and Boys of the Bible.

G. J. Andrews.

### A GIRL'S PART IN GOD'S PLANS FOR FOREIGN FOLK.

(2 Kings 5: 1-16.)

Who would have thought, when a poor frightened little girl was carried away captive by Syrian soldiers, that God would greatly use her in his gracious plans for people of a foreign country? Yet such was the case with the little Hebrew maiden whom Naaman, the Syrian general, took from Israel back to his own land. Here was a girl who might have hardened her heart against the God of Israel or else quite forgotten. She might, very naturally, have been bitter against her Syrian captors and grudging in any work which they set her to do. But no! her faith in God continued, and by her sympathy and diligence she won

her way into the hearts of her master and mistress.

One day the captive girl found her mistress the wife of Naaman, in tears, and presently she learned that, for all that her master was a commander of the armies of Syria for all that he was a great and honorable man, whom the people loved, yet he was a leper. The dread disease was advancing so that soon it would be no secret, and Naaman would have to go from his home and loved ones to live in wretchedness with other lepers outside the city.

With a loving heart and great faith the captive girl said: "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." The goodness of the girl's life and their own great sorrow made Naaman and his wife take heed, and soon Naaman was off with a letter from his king to the king of Israel. Upon reaching the palace of Israel's king, Naaman was taken to the house of Elisha, the man of God. Naaman was not pleased at first when the prophet told him to go and bathe in the River Jordan, but afterwards, when he had obeyed and was cleansed of his disease, he rejoiced greatly and said: "Behold, now I know that there is no God in all the earth but in Israel."

When Naaman returned to Syria a healed man, he carried some of the soil of Israel with him, for he was determined that in his own land he would worship the God of Israel and witness for him. How happy must have been his home-coming, and how glad the captive girl must have been that she had a part in her God's good plans for these foreign folk! Her young life's tragedy had been turned into a golden opportunity by the mighty hand of God!

## Prayer Corner.

The Lord is my strength and my shield; my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth.—Psalm 28: 7.

⊙

"Prayer is the nearest approach to God, and the highest enjoyment of him, that we are capable of in this life. . . ."

"When at any time either in reading the Scripture or any book of piety, you meet with a passage that more than ordinarily affects your mind, and seems, as it were, to give your heart a new motion towards God, you should try to turn it into the form of a petition, and then give it a place in your prayers. By this means you would be often improving your prayers, and storing yourself with proper forms of making the desires of your heart known unto God. . . ."

If people were to collect the best forms of devotion, to use themselves to transcribe the finest passages of Scripture-prayers, if they were to collect the devotions, confessions, petitions, praises, resignations and thanksgivings which are scattered up and down the Psalms, and range them under proper heads, as so much proper fuel for the flame of their own devotion, if their minds were

often thus employed, sometimes meditating upon them, sometimes getting them by heart, and making them as habitual as their own thoughts, how fervently would they pray who came thus prepared to prayer." —William Law, "A Serious Call."

⊙

Enter my opening heart;  
Fill it with love and peace and light from heaven;  
Give me thyself—for all in thee is given;  
Come—never to depart.

—Thomas William Webb.

⊙

Almighty God, Father of mercies, be pleased to work in me what thou hast commanded should be in me. Give me, O Lord, the grace of an earnest sorrow—turn my sin into repentance, and let my repentance proceed to pardon; and teach me so diligently to watch over all my actions that I may never transgress thy holy laws willingly, but that it may be the work of my life to obey thee, the joy of my soul to please thee, and the perfection of my desires to live with thee in the kingdom of thy grace and glory. Amen.—Jeremy Taylor (1613-1667).

# The Mystery of the Mists.

H. G. Payne.

Viewing it in the early morning with the sun behind it, the hill seems to float in the clouds. The clustered homes in a setting of trees and shrubs, crowned with the tall, minaret-like church tower, suggest an Eastern city.

Situated in a prosaic place surrounded by railways, and the usual inartistic appendages of industry and commerce, the hill at all times by contrast has a pleasing personality, but never is it more peaceful, more detached from its surroundings, than in the mists of the morning.

It is noon. Seen from the hill the city is crowned with the golden halo of a sub-tropical sun. No note of the turmoil of the metropolis is heard save the faint sound of a moving train or the mellow siren of a ship gliding up the river.

City and suburbs are beautiful as they nestle amid tall palms and luxuriant greenery, relieved near at hand by strong splashes of color, the whole fading in the far distance into "the sapphire-misted mountains" which guard the city on the west.

The day's work ended, faces are turned homeward. The sun is touching the hilltops. The suburban land rises and falls in graceful undulations until finally magnified into the Taylor Range topped by Mt. Nebo.

From innumerable chimneys smoke rises like an incense offering to the Lares and Penates, and in the quiet winter evening, undisturbed by an air current, spreads out as a blue-grey misty veil.

The dark hills stand out in bold relief against the golden glow of the sunset. Over all is the peace of the evening which precedes relaxation "when night bids sleep, sweet nurse of nature, o'er the senses creep."

Surely these scenes fit into the moods of men! The morning mist obscuring the machinery of

material things and elevating into grand proportions the church on the hill is significant of the true ascendancy of the spiritual over the temporal. It is a timely reminder, as the labor of the day is begun, of a God who sits supreme above earthly things, and yet indwells the hearts of men—a reminder that in the final appeal his will dominates all, his plans are inviolate, his purposes irresistible.

What of the noon-day mists viewed from the elevation? Do they not remind us that men are hastening after their selfish aims, and striving after their material objectives without vision of Christ or presence of the future, so immersed in the mists of Mammon that they cannot see God? Also that those who stand on the height of faith and hope see a glory derived from above, and revel in a brightness and beauty quite foreign to Demas and his confederates.

Then the evening mists softly spreading over the homes in the soft hush which accompanies the winter sunset! How typical of the evening time in the life of an aged saint of God. The soft mist of love transforms, transmutes, tones down the harsh and objectionable in disposition and character; the peace of faith and hope dominates and soothes; the glory of heaven brightens and allures. The sun that sets in splendor rises anew in glory and power. So death is but a passing from glory to glory; while rest and refreshment await us when we "dwell in the home of the Lord forever." Thus "Death is the crown of life."

## THE BEST.

Thou couldst not bear God's best  
Save, as it were, through veillings;  
Thou couldst not love his best  
But through the toil of fallings;  
When thou hast learned, through much disaster  
To prove thyself grim failure's master,  
Then thou shalt see God's best.

—Peter Strong.

## Conference With Baptist Union, N.S.W.

The second conference of recent years was held in Sydney on Tuesday, July 10, the following brethren having been appointed by the N.S.W. executive to confer with representatives of the Baptist Union: W. J. Crossman, W. L. Ewers, T. Hagget, H. G. Harvard, D. Wakeley, J. Whelan.

It was decided that points of agreement of the last meeting be published. They are as follows:—

1. That any division among God's people is contrary to the mind of Christ.
2. That the New Testament is the final court of appeal in all matters of faith and practice.
3. On the spiritual significance of baptism, the only subjects for baptism being repentant believers.
4. That the Holy Spirit does not lead or guide or speak in conflict with his own word.
5. That an interchange of platforms be arranged, and that a united inspirational meeting be held at an early date.

At the meeting on July 10, the following resolutions were carried:—

1. That the month of October be fixed for

general interchange of pulpits, and that the ministers' fraternals be advised of this decision.

2. That the Baptist and Churches of Christ home mission organisers notify the churches of this decision.

3. That a united inspirational service be held on Tuesday, Nov. 1, in the Assembly Hall. That each conference executive arrange for a speaker; theme, "The Pre-eminence of Christ"—(a) "In the Individual Life," (b) "In the Church Life." The chairman of the Baptist Union to preside.

The Churches of Christ representatives presented the following as methods fostering the spirit of fellowship and co-operation:

1. That we suggest to our churches, that where assemblies are in the same district, united prayer meetings be held.

2. That we suggest to the conference executives that there be an interchange of speakers at annual conferences.

3. That we suggest to each fraternal that a united meeting of ministers be held.

4. That we suggest to the editors of "The Australian Baptist" and "The Australian Christian" the printing of a monthly or bi-monthly letter, giving information of the other body's activities.—W. J. Crossman.

## Aboriginal Footballer Has Urge To Help Own Kin.

The Melbourne "Herald" recently printed the accompanying picture of Douglas Nicholls, one of our aboriginal brethren and a noted footballer. The picture was taken in Fitzroy football ground, where Douglas works as a groundsman. The following letterpress is also from the "Herald":—



Douglas Nicholls.

—Block reproduced by courtesy of the "Herald" (Melbourne)

"Douglas Nicholls, the Fitzroy aboriginal footballer, and one of the best wing players in the League, has started on a new career. He is studying to become a missionary among his own people. W. W. Saunders, of the Church of Christ, Northcote, is his tutor.

"I have been treated so well and given so many opportunities since I have been in Melbourne," Nicholls said to-day, "that it has set up in me a longing for my own people. I want them to have the opportunities and privileges that have been extended to me. I feel that the best way to reach them is through the Gospel. I want my own people to grow to be true men in the game of sport and the game of life. I feel that I have a duty towards them. My people have been sadly neglected. The responsibility lies on the white people. It is stated that the blacks are all right if left in their natural state, but they are born under the British flag, and surely are entitled to the rights of Britishers. I feel that if they are given the chance they will become as good citizens as anybody else. I have no quarrel with the white people myself. I have wonderfully good friends here.

"Nicholls was born at Cummeragunja station a few miles on the New South Wales side of Echuca, where he was educated. His mother is dead but his father is still alive. His uncle taught in the school at the station, and is a lay preacher.

"Every Saturday afternoon in the winter there is a rush for the wireless receiver by members of the Nicholls family at Cummeragunja. They listen with great excitement to the broadcast of the match in which Douglas is playing."

## HOW SHALL I?

Cut off your hand or foot, the Saviour said,  
Pluck out your eye;  
Better to lose and live, than with the dead  
Unmaimed to lie.

Oh! hand or foot I'd lose, I'd lose mine eye,  
Though bitter pain to part,  
But ah! th' offence lies closer—how shall I  
Tear out my heart?

—J.W.H. in "Through the Christian Year": Poems Old and New.

# Unto What Were Ye Baptised?

Dr. H. Wheeler Robinson, M.A.

The following article by the Principal of Regent's Park College, one of the leading Baptist scholars of Great Britain, appeared in a recent issue of "The Australian Baptist." References are made to it on page 465.—Ed.]

An Anglican friend recently put two questions to me: "Have the Baptists a future?" and "What prevents you from becoming an Anglican?" I need not develop for the readers of this article the answers I gave, which suggested that Baptists are still necessary witnesses to a neglected but important truth, that truth being the constitution of the church through believers and the emphasis on personal faith by a New Testament act in its new Testament meaning. As an example of the kind of view which still makes our witness necessary, I quoted the answer of an Anglican clergyman to a question which I put to him when I was a Baptist minister in a Scottish village. I asked him whether he would insist on re-baptism if some member of one of the churches in the village wished to join his communion. He replied, "Certainly not, if it were one of your people, for with your method of baptism I could be quite sure that the water had been in contact with the baptised person; but these Presbyterians are so careless in their method of administration that you never can be sure that the water has actually touched the child."

## From What and Unto What.

At the same time, since I am writing now for Baptist readers, I am bound to say that I do not think Baptists generally are sufficiently representing the whole of the New Testament truth about baptism. I believe that some of our present admitted weakness is due to this neglect. I am troubled by the thought that we are often Johannine rather than Pauline Christians, the John in question being John the Baptist and not the evangelist. We can indeed effectively answer the question, "From what were ye baptised?" by our confession of repentance, but can we as effectively answer the New Testament question, "Unto what were ye baptised?"

More than thirty years have passed since I first raised this subject in the columns of the "Baptist Times." No one can closely study the New Testament references to baptism without being impressed by the way in which water-baptism is made the natural symbol and usual accompaniment of Spirit-baptism. Let us think, for example, of Paul's words in 1 Cor. 12: 13: "In one Spirit were we all baptised into one body . . . and were all made to drink of one Spirit." Let us recall how water-baptism is linked to the death and resurrection of Christ (Rom. 6: 1-5) and these with the Spirit's work (Rom. 8: 9-11).

There can be no danger of Baptists attributing any mechanical value to water-baptism since they hold firmly to the New Testament practice of administering baptism to believers only. Apart from the genuine faith of the baptised person, the rite is meaningless, or, indeed, a mockery. But ought we not to believe that where faith is present the rite of baptism may be an occasion of grace? Ought we not to emphasise the prospective meaning of baptism as well as its retrospective meaning? Ought we not to put fuller meaning into the words of John 3: 5 (which Baptists are apt to neglect): "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God?"

## A Sacrament of Faith.

If, as is commonly believed, our Lord's own baptism was marked by a new consciousness of his relation to the Father, is it too daring to

believe that his disciples may humbly follow him in this new beginning of life in the Spirit? I believe that we are the only church that can afford to emphasise baptism in this prospective way without any risk of the emphasis becoming a mechanical sacramentalism. By confining baptism to believers, we make it always a sacrament of faith, the supreme realm of the Spirit's activity in human life.

When baptism is regarded in this way, it takes its true place alongside of the Lord's supper as an act of faith which helps to establish a new degree of contact with God in the Holy Spirit. If it be said that such contact is not confined to, or dependent on, water-baptism, no Baptist would question this, but any argument which treated water-baptism as "making no difference" would be equally valid against the celebration of the Lord's supper by the use of bread and wine. The truth is that acts are more expressive to ourselves, as well as to others, than words can ever be. We are all agreed that this expressive value belongs to believers' baptism in its retrospective sense; in

munion service. There are only two logical positions in this matter, namely, that of baptismal regeneration and that of believers' baptism. This is admirably brought out by Professor N. P. Williams in the long note on infant baptism to be found in his book, "The Idea

## Lord's Table.

r. B.A., D.P. Ed.

yearning words of love, expressive of our divine Lord's reluctance to rebuke and chasten, and of longing to enter in and bless.

"O Jesus, thou art standing  
Outside the fast-closed door,  
In lowly patience waiting  
To pass the threshold o'er.

"Oh love that passeth knowledge  
So patiently to wait!  
Oh sin that hath no equal  
So fast to bar the gate!"

Could it be that any of us, immersed in the things of the world, would unconsciously harden our hearts to such an extent that the Lord of love could find no entrance? We have gathered together to-day, to examine ourselves before him. We want our lives to be a fairway for the triumph of his spirit; we want to have our hearts prepared for his continued occupation.

"If any man hear my voice and open the door!" That is our responsibility.

"I will come in to him!" That is his promise.

"And will sup with him, and he with me!" That is the communion we enjoy when we admit the Divine Guest.

sion of material things. With regard to the things of the spirit, she had become indifferent and lukewarm, and was ready to be rejected by the Master whom she professed to serve. Serious words of warning he spoke to her, and words of grave counsel. Then came the tender

## The Home Circle.

Conducted by J. C. F. PITTMAN.

Occasionally, if I am very fortunate, I place my hand gently on a small tree and feel the happy quiver of a bird in full song.

At times my heart cries out with longing to see all these things with physical eyes. But if I can get so much pleasure from mere touch, how much more beauty must be revealed by sight! And I have imagined what I should most like to see if I were granted the use of my eyes—even for just three days!

I, who am blind and deaf, can give a word to those of you who can see: Use your eyes as if to-morrow you would be stricken blind. And hear the music of voices, the song of birds, the mighty strains of an orchestra, as if you would be stricken deaf to-morrow. Touch each object as if to-morrow your tactile sense would fall. Smell the perfume of flowers, taste with relish each morsel as if to-morrow you could never smell and taste again. Glory in all the facets of pleasure and beauty which the world reveals to you. But of all the senses, I am sure that sight is the most delightful.—Helen Keller.

### HURTY WORDS.

How many times have you said things you were sorry for afterwards?

When you were in a sulky, mean mood, or angry about something, you've probably burst out with some remark you've regretted later. Nothing makes a person feel smaller than to have spoken selfishly in anger, only to find when he's cooled off that he didn't mean it at all, and that he's hurt someone by it.

It's mighty hard to keep quiet when you're angry or disgusted. It's so easy to say mean, selfish things that hurt. But if you keep quiet, no matter what you want to say, you'll be saved many a wretched hour. And you'll probably keep from causing a lot of unhappiness. When you're angry and not really yourself, that's one time "silence is golden."

It's hard to think at a time like that. And it's hard to say to yourself, "Now don't say anything you'll regret." But give it a try, anyway. If what you want to say is just criticism, you'll be able to say it a lot better when you're not wrought up. And nine times out of ten, when you've thought it over, you'll find your criticism wasn't just, after all.—"Talking It Over."

### "THREE DAYS TO SEE."

Recently I asked a friend, who had just returned from a long walk in the woods, what she had observed.

"Nothing in particular," was the reply. How is it possible, I asked myself, to walk for an hour through the woods and see nothing worthy of note? I, who cannot see, find hundreds of things to interest me through mere touch. I feel the delicate symmetry of a leaf. I pass my hands lovingly about the smooth skin of a silver birch, or the rough, shaggy bark of a pine. In the spring I touch the branches of trees hopefully in search of a bud, the first sign of awakening Nature after her winter's sleep.

### MUCH MORE PLEASANT.

"What is more pleasant than a cold bath before breakfast?" asks a writer. The answer is: "No cold bath before breakfast."

A comedian complains that there aren't any more Scotch jokes. It isn't that. It's just that people are so thrifty these days that Scotch jokes have lost their point.

## The Family Altar.

J.C.F.P.

### TOPIC—SELF-DENIAL.

Monday, July 30.

And Abraham stretched forth his hand, and took the knife to slay his son.—Gen. 22: 10. "With a fixed heart, and an eye lifted up to heaven, Abraham takes the knife, and stretches out his hand to give the fatal cut to Isaac's throat. Be astonished, O heavens, at this; and wonder, O earth! Here is an act of faith and obedience, which deserves to be a spectacle to God, angels and men." An act, also, of almost unparalleled self-denial.

Reading—Genesis 22: 1-13.

Tuesday, July 31.

And the king said unto Araunah, Nay; but I will surely buy it of thee at a price; neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing.—2 Sam. 24: 24.

Although Araunah was so willing to give, David was unwilling to accept free of cost. Instead, he paid for the floor and oxen fifty shekels of silver and afterwards, for the adjoining ground, six hundred shekels of gold. This great price was gladly paid to procure land upon which to build an altar, and oxen for burnt offerings and peace offerings.

Reading—2 Samuel 24.

Wednesday, August 1.

Behold we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles.—Mark 10: 33.

Absolutely unparalleled self-denial. The apostles saw Jesus moving steadily towards Jerusalem and were amazed and affrighted, solicitous for his life and their own future. Athwart their Master's pathway lay the shadow of a cross, upon which he would finally offer the great sacrifice.

Reading—Mark 10: 28-34.

Thursday, August 2.

And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.—Luke 9: 23.

Daily! and not simply on special occasions. Cross-bearing must be a permanent task here. It consists of doing whatever Jesus saith unto us, irrespective of consequences.

Reading—Luke 9: 23-27.

Friday, August 3.

If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yes, and his own life also, he cannot be my disciple.—Luke 14: 26.

All are agreed that the word hateth in this case means to love less. Christ rightly demands our supreme affection. All others must be loved, but loved less than Jesus.

Reading—Luke 14: 25-33.

Saturday, August 4.

Love worketh no ill to his neighbor; love therefore is the fulfilment of the law.—Rom. 13: 10.

Love is the supreme requirement of God's law. If only Christians would do to others as they would that others should do to them, the great design of the divine law would be fulfilled.

Reading—Romans 13: 7-14.

Sunday, August 5.

To the weak I became weak, that I might gain the weak; I am become all things to all men, that I might by all means save some.—1 Cor. 9: 22.

With a view to gaining the weak and saving the lost, the apostle cheerfully forfeited much that he was entitled to possess if unacted by the lofty principle of love.

Readings—1 Kings 8: 12-21; 1 Corinthians 9.

## Prayer Meeting Topic.

August 1.

OUR CONVERSATION.  
(James 3.)

H. J. Patterson, M.A.

THE Bible as we have it is not so easy to read and understand as some people would have us believe. We need always to remember that our Authorized Version is 300 years old, and some words have changed meaning in that time. In addition, much knowledge of the original text has been gained since 1611 A.D.

In James 3: 13 a rather important question is asked, and the answer is contained in the subsequent verses. We are told that a wise man of knowledge will "show out of a good conversation his works with meekness of wisdom." It almost looks as though the wise man will talk of what he does.

### Meaning of "Conversation."

The dictionary lets us know that in the Bible the word means behaviour or deportment. Conduct, if you will. The word in the Greek language and translated in the A.V. as "conversation" means a turning back or about; a return or turning about in the day of battle, either for rally or retreat; a turning about in (a place); or dwelling in (a place).

Now the R.V. translators rendered the word as "good life" while Dr. Moffatt has "good conduct," and he gives the verse thus: "Who among you is wise and learned? Let him show by his good conduct, with the modesty of wisdom, what his deeds are. Ellicott in his commentary shows how "conversation" has slipped from its original meaning and which in its day exactly represented the Greek. He states that at first it meant a turning oneself about, then it changed to walking to and fro and talking while thus engaged, and finally the talking idea remained while the walking part was left out.

But we are concerned with the original idea, which was a turning of oneself about. One's deportment, behaviour, conduct is to be considered. That is the meaning of the word conversation as it appears here and in other places. Note 1 Peter 1: 15, 18; 2: 12; 3: 1, 2, 16. 2 Peter 2: 7; 3: 11. The above are most interesting in the light of what we now know. We cannot stay to tell of what good behaviour means. One might reflect on the meaning of it in the day of battle, with which idea the word is allied. Is it a turning about for retreat or for rallying?

### Further Difficulties.

In Hebrews 13: 5 there is another word translated in the A.V. "conversation," and it means a turn, direction, way, and metaphorically, a way, manner, fashion, mode. Used of persons it means a way of life, a habit or custom. While the A.V. renders the clause "Let your conversation be without covetousness," the R.V. has "Be ye free from the love of money," and Moffatt, "Keep your life free from the love of money."

There is yet another word translated "conversation" in Philippians 3: 20, "Our conversation is in heaven." The R.V. says, "Our citizenship is in heaven," and Moffatt, "We are a colony of heaven." We are citizens of heaven answerable to God. We should speak the language of heaven, and live as a citizen of heaven. The term has to do with a Roman colony. When Rome conquered or acquired new territory she sometimes left behind a handful of Roman citizens, usually veteran soldiers, who were given land for past service. These had to answer to Rome for the loyalty and good behaviour of the colony. A true colony was a little bit of Rome away from Rome. Our word "conversation" of the A.V. has then a wealth of meaning and a rich content.

TOPIC FOR AUGUST 8.—TIGHTLY TIED UP.—John 11: 17-44.

## Our Young People.

Conducted by W.M. GALE.

### The Price of An Anniversary.

Australia is typically English in its attachment to that Sunday school festival known as the Sunday school anniversary. In some schools it might be said to be the great event of the school year.

In recent years many schools, not content with a single Sunday, have spread the celebrations over a period including two Sundays, and we have heard of an occasion when the programme was given on the third Sunday in the interests of some charity or special fund, but this is a rare occurrence.

### Anniversary Tasters.

The Sunday school anniversary usually attracts the largest audiences of the year. It is often the one time in the year when father, mother, auntie and uncle attend Sunday school and church services. We have known it to be the custom for these anniversary tasters to attend the five or six anniversaries in the town or district and then give up attending church until the next year's round of anniversaries. It seldom happens that these occasions give people the church-going habit; if anything, they favor the development of the wandering habit.

### Astonished and Ashamed!

We were astonished beyond measure within the past few months to learn of the price that some schools pay for these festivities. Some of our leading schools celebrate their anniversaries just prior to the holding of the annual scripture examination. Owing to the preparation period being to the same time as our schools are studying for the examination very few scholars enter for the examination, and so these schools are deprived of all the good that is to be had by this feature which encourages Bible study. We were in a school a little time ago which admitted that practices were generally spread over nine Sundays, with a consequence that the usual afternoon programme was much upset and only a few moments given to lessons. A school which we visited recently takes eight Sundays for preparation. The compromise they make is that whilst no lessons or class work are conducted by the teachers in class, a short discussion of the lesson is given in the form of a talk from the platform. But the most astonishing thing of all is to learn that some of our Australian schools have so become ill-affected by this anniversary disease that they cancel their supplies of Austral graded lesson material for the quarter in which their anniversaries occur. Had we heard it outside we would have denied it emphatically, believing it to be a libel on the Sunday schools of Australian Churches of Christ, but we were completely taken back when we were given the information by the manager of the Austral Publishing Com-

pany. It is true, too true, and we hang our heads in shame, and say this ought not to be. An interruption by the cancellation of three months in the year's programme of lessons must be conceded by all to be far too big a price to pay for a Sunday school anniversary. Eight or nine Sunday afternoons upset by singing practices, in which the school routine gives place to a hurried marking of rolls and a skimpy apology for a lesson, are also too big a price to pay for any advantages that might be gained by the modern Sunday school anniversary.

### Something Constructive.

This is a plea, not for giving up that which does have a certain value, but for a sensible programme of celebrations that will not entail such inroads being made upon the very short time that our young people give to religious education. Could not our modern Sunday school anniversary programmes include some of the great hymns of the Christian church, harmonised, if you will, instead of so much drivel that is learned at so big a price, straightway to be forgotten again, as not worth being retained in the memory. There would be a lasting benefit from such a scheme, enriching the services of both school and church for years to come. We would welcome at least a little admixture of this type of singing in the programmes this year. A little less of the nigger-minstrel type of item for the week-night celebration of the anniversary, and in its place something that will be worth time given to its preparation, will be appreciated. If such is made there may be had plays and songs of the seasons, the virtues, biographical sketches of missionary, historical and mythical characters, and one-act plays that have as their theme ideals for youth. For instance, how many anniversaries in the coming months will feature the centenary of Victoria and give prominence to the achievements of our worthy Australian pioneers? Every young Australian is a pioneer, and needs to emulate the praiseworthy ideals and accomplishments of our illustrious forbears.

### On Waking Up Early.

The main difficulty is that preparations for these celebrations are begun too late and there is not time to secure the better material, or having found it, to adequately prepare it. That which is worth doing is worth doing well. But to cut out a quarter's lesson material, to substitute class teaching for platform talks, and to upset the Christian worship programmes of the schools for two months a year is too big a price to pay for what we get in the average Sunday school anniversary. This is a plea for safeguarding the precious Sunday school hour, and an appeal for something worth-while in the way of public celebrations.



Bible School,  
Collie, W.A.

Winners of increase and attendance campaign, 1933—second division.

## Here and There.

At noon on Tuesday we received the following telegram from Kingaroy, Qld.:—"Davis mission arousing great interest; splendid meetings; three decisions Sunday.—Payne."

The last week has been styled "a good week for Australians." Heroes of the cricket, tennis and cycling world have given a wonderful advertisement to the Commonwealth.

The Victorian women's conference executive will meet on Friday, August 3, promptly at 2.30 p.m. Mrs. W. Hinrichsen will lead devotions. Speaker, Mr. A. P. A. Burdeu; topic, "The Mission at Cummerragunga." All women cordially invited.

It is announced that the Methodist Conference (England) has rejected by 189 votes to 159 a motion to admit women to the itinerant ministry. The chief objection is said to be the possibility of marriage preventing the ministry from being a life dedication.

At Malvern-Caulfield, Vic., on July 22, a three-weeks' series of special "Crusade of the Cross" meetings began, the missionary being Bro. A. A. Hughes. There were large attendances at both services, and all were inspired by the messages of Bro. Hughes, who also gave a helpful talk at the young men's class in the afternoon. A feature of every service was the attendance of a "cob pack" in uniforms.

Some of the Maoris of New Zealand, it is reported, have recently been engaged in the practice of time-fixing, a game more ancient than cricket or golf. Some manifested their belief in the imminent end of the world in a practical way, giving up their possessions. In this they were neither more nor less foolish than have been certain Christians during the course of the centuries. It is easy to see folly in others.

Good meetings were held at Swanston-st., Melbourne, last Sunday. Sympathetic reference was made to the home call of Bro. John Moore Hunter, one of the Hunter family which formed part of the church at Separation, in Yan Yean district, some fifty years ago. He afterwards was a good helper at North Carlton. At the evening service Bro. Scambler's subject was "The Miracle of Unbelief." He dealt with the matter in dialogue-form, in which the principals were a Christian minister and an unbeliever.

The American National Recovery Administration has issued the report requested by President Roosevelt on the cinema industry, particularly with regard to the question of excessively high salaries paid to "stars." This showed that there were now no "million-dollar" actors or actresses on the payrolls of Hollywood producers. In only one instance in 1933 did a star receive an amount in excess of 300,000 dollars (£60,000), namely, 315,000 dollars, while only 12 received more than 200,000 dollars (£40,000) a year. So the depression continues!

The Victorian Branch of the League of Nations Union has arranged for four winter lectures, to all of which the public are invited. The first, on "The World Adrift," will be given in Scots church hall, Russell-st., Melbourne, on Tuesday next, July 31, at 8 p.m., by Mr. W. MacMahon Hall, M.A., Senior Lecturer in Political Philosophy at the Melbourne University. The subjects of future lectures will be: "Japan, Australia, and the Will to Peace," by Dr. C. I. McLaren, Professor of Neurology, Severance Hospital, Korea; "Can the League Revive?" by Professor K. H. Bailey; and "The League, the Armament Trade and World Peace," by Judge Foster.

Cabled news from Warsaw states that 600 persons have lost their lives through floods in Poland. Whole families have perished in the wreckage of their homes. 35,000 acres of crop have been destroyed. The damage is estimated at £50,000,000. It is tragic to read of this devastation, and also at the same time to hear of the terrific heat wave in America. More than 250 deaths from the heat are stated to have occurred in the United States. Thousands of cattle are dead in the western states.

The annual concert arranged by students of the College of the Bible, held at Lygon-st. on July 23, was very successful. The chairman of the College Board (Mr. R. Lyall) presided, and Miss M. E. Pittman acted as accompanist. A varied programme of elocutionary and musical items (vocal and instrumental) was much enjoyed. The closing piece, a dialogue on the book of Job, adapted by the students, was excellently presented by five of the men. The students have decided that the profits of the concert are to be divided equally between the College and our Victorian Social Service Department.

Mr. and Mrs. A. Anderson and their children, also Mrs. W. Waterman and her two girls, arrived in Melbourne from China on Friday morning last, and were cordially received by a group of relatives and friends. Mrs. Waterman and her girls are staying at Garram for a few days with Mr. and Mrs. Waterman, sen. On Saturday Mr. and Mrs. Anderson went to Gippsland, where Mrs. Anderson will probably stay for a considerable time. Her address is c/o Mrs. A. H. Hicks, Hallora P.O., via Brewin South, Gippsland. Bro. Anderson will shortly go to Adelaide to meet the members of our Federal Foreign Mission Board.

Since the arrival of Miss Mary Thompson in Australia it has been the wish of Collingwood church, Vic., to hold a public meeting to welcome her. It was from Collingwood that Miss Thompson went as our pioneer missionary to India. A meeting has been arranged by the church, in co-operation with the foreign missionary committee, for Wednesday, August 15, in Stanton-st. tabernacle, Collingwood. It is hoped that many will avail themselves of this opportunity of meeting Miss Thompson. To enable her to have the greatest benefit from her period of rest, it will not be possible for her to take part in many meetings.

We have received the following kind letter, which explains itself:—"Dear Bro. Main: At the meeting of the Advisory Board held on July 19, 1934, the following motion was unanimously carried: 'That the best thanks of the Advisory Board be sent to the editor of "The Australian Christian" for his timely article on "A Plea for Our Preachers," appearing in the issue of July 12, 1934.' The truths so plainly stated therein have unfortunately often been forced upon the Advisory Board, and the Board desires to record an expression of its thanks to you, and that such expression should be made known through the columns of "The Australian Christian."—J. E. Shipway, hon. sec., Advisory Board, Victoria."

An inordinate fondness for the cinema brought John Dillinger, bandit and America's "Public Enemy No. 1," to his death. Just retribution overtook this outlaw and murderer. It is well for the country that his career has closed, yet how sad the record of misspent days has been! In an editorial note the Melbourne "Argus" has the following pertinent statement: "Dillinger did not achieve his world-wide notoriety by any distinctive genius in crime. American psychology of the present day made him the super-

outlaw, with the band of a continent against him. A generation or two ago men robbed and murdered and were captured and executed without exciting more than local attention. Dillinger was born into an age in which the camera, the cinema, the sensational newspaper, and every other instrument of publicity are subtly perverted to the glorification of crime. His career is an illuminating example of how the unpromising material may be shaped into a pseudo-hero by the shameful misuse of the adjuncts of modern progress."

On Thursday, July 19, the "Crusade of the Cross" at Ormond, Vic., was concluded with a very fine service. Although the weather had often been decidedly unfavorable, an increasing interest was manifest, and there were some very large and inspiring meetings. Delegations from surrounding churches were greatly appreciated. Bro. Andrew A. Hughes proved a vital and interesting preacher, challenging to a richer experience of real religion, presenting the necessity and possibility of Christian union, and indicating the urgency of the Christian programme in all personal, social and national affairs of today. Some of Bro. Hughes' addresses culminated in a particularly powerful evangelistic appeal, and during the crusade a young lady and two young men decided for Christ. When Bro. G. J. Andrews conducted the services last Sunday, the larger numbers and excellent spirit indicated that the crusade had been of distinct value to the life of the church.

Bro. and Sister Charles Young and their daughter Betty were received into the fellowship of the Hamilton, N.S.W., church on Sunday, July 8. After eleven years of service at Annerley, Q., they arrived in Newcastle on the preceding Friday. A combined meeting of the deacons from the Hamilton, Merewether and Cessnock churches was held on Saturday, 7th inst., and on the Thursday following an induction service, followed by a welcome social. Bro. Ewers, of Burwood, delivered the charge to the preacher, and Bro. Harward, H.M. organiser, that to the church. Greetings were received from Annerley, Enmore, Bro. J. Whelan, of Chatwood, the H.M. committee, and ministers of local churches. During the evening a fine clock was presented to the church by Bro. J. Fraser, of Merewether. At Sunday services Bro. Young has addressed well attended meetings. The deeply spiritual nature of his addresses has made a deep impression, and the church looks forward to many years of happy service.

Will H. Clay, secretary Victorian Social Service Department, writes: "The Christian Endeavorers of Red Hill, Vic., under Bro. L. E. Baker, their preacher, recently forwarded to the department two railway trucks of firewood for distribution amongst the poor of our churches. On King's Birthday, June 4, these young men and women carried the holiday spirit into a fine piece of Christian service. After obtaining consent of a sympathetic landowner, the young men took their axes and labored with a will to fill a ten-ton truck with firewood; and although the weather was against them they succeeded. The young women shared in the project, and provided refreshments. Some of them found pleasure in taking a turn with the axe, others dragged wood to the motor-truck, and all acted as encouragers to the men. All enjoyed themselves to the full. In proof of this, two weeks ago the service was repeated and another truck-load was sent. The department would appreciate expressions, which could be forwarded to Red Hill, from those who have shared in their goodness. The second truck was consigned to Moreland, where the young people paid the costs of transport by rail and delivery to homes. The foregoing reveals a spirit of goodness and co-operation which exists amongst our young people which is worthy of encouragement, and should provoke emulation."



## News of the Churches.

### THE Western Australian News-letter. J. K. Robinson.

#### Progress at Cottesloe.

The work at Cottesloe is making good progress under Bro. F. Fewster. There have been a number of decisions for Christ in recent months, and the church is in good heart. The church possesses one of the most attractive and comfortable buildings we have in the State, and has recently added an extension to serve as a hall, the new structure being in architectural harmony with the main building. A kitchen has been added, and a tennis court completes a very fine property, giving splendid accommodation for varied activities.

#### Midland Junction.

After languishing almost to the point of extinction the cause at Midland Junction has been revived with the aid of the tent mission recently conducted by the home missionary committee. The mission resulted in 11 baptisms and 4 restorations. Bro. Buckingham, the missionary, is to continue for a month or more to consolidate the work, Bro. Rodier also assisting. Bro. E. Smith and his wife, a young couple, have transferred from Bassendean, to assist with the Bible school.

#### "Boy Week" at Fremantle.

Fremantle held its annual "boy week" from July 8-13. The programme included a sports' night, a father and son banquet, a devotional meeting, an exhibition of handicrafts and hobbies and two lantern lectures. The conception and organization came from Bro. Raymond. It was my pleasure to have a part on the programme.

#### Preachers' Outing.

On Monday, July 2, the preachers had an all-day outing at Rockingham and Point Perron, in glorious warm sunshine. Some were unavoidably absent, but those who were able to go had a day of very happy fellowship.

#### Proposed Public Gatherings.

Two important meetings are to be held in Perth shortly, at both of which Hugh Paton, of St. Andrew's Presbyterian church, is to be asked to speak. The first is to be held on July 30, in the Burt Memorial Hall (Anglican), and is to be a meeting for men only. It has been sponsored by the Congregational Men's Association, but organised by a committee which the association called together representative of all the Protestant religious bodies. The subject to be dealt with is "The Christian Use of Money."

The other meeting will take place in Wesley church on Aug. 24, and will be a great youth rally, definitely evangelistic. Once again the organising has been done by an interdenominational committee composed of the representatives of the young people's departments of the various bodies, the lead in this instance being given by the State Christian Endeavor Council. It fell to my lot to represent the Churches of Christ on each committee.

#### Youth Department Doings.

The annual Scripture examinations were held on July 8. They attracted the record number of 430 entries, but the influenza epidemic seriously affected the numbers actually sitting, some schools being at only half their numerical strength.

The committee also organised a series of four young people's devotional rallies in four different centres, the theme being "Prayer in the Life of Youth." At the time of writing two of these had passed off successfully.

#### Obituary.

As I write news comes to hand of the death of Mrs. G. Preston, of Subiaco, at 2.30 this morning (July 12). Sister Preston has seen long and active service in the women's auxiliary.

Within an hour of the foregoing news came the report of the passing of Mrs. Crowhurst, daughter of Bro. and Sister G. Fishwick, of Subiaco church. Sister Mrs. Crowhurst was also a worker with the women's auxiliary, for some time being a visitor to the Children's Hospital on behalf of the auxiliary. She leaves a husband and two little girls to mourn their loss.

To all the sorrowing ones our Christian sympathy is extended.

#### New Preacher for Collie.

We learn with pleasure that the home missionary committee has been able to arrange for Bro. E. Miles to succeed Bro. V. Whelan as preacher at Collie. Bro. Miles has intimated that he will be ready to take up his duties in October.

#### Foreign Mission Offering.

Bro. Maston Bell, secretary of the foreign missionary committee, advises that the special offering taken on July 1 is expected to exceed £200. Bro. Bell did good work in organising the offering, his brotherly spirit and wide vision appealing to us all.

### Western Australia.

Subiaco.—The work is keeping up well, and meetings are well attended. Bro. Pollard's messages are uplifting, and splendid addresses are received from visiting brethren at morning services. Bro. Pollard had influenza on July 15, and Bro. L. Pearce helped with a splendid morning message and Bro. G. Banks preached in the evening. We regret to report the death of Sisters Mrs. Preston and Mrs. Crowhurst. Both passed away on July 12 and were buried on July 13. Bro. A. Brooks and K. Robinson conducted the service at the graveside in the presence of a large crowd. Mid-week prayer meetings are keeping up fair. A special gospel service given by young people's organisations proved a good success. Other departments are in a healthy condition.

### Tasmania.

Invermay.—There were excellent attendances on July 22. Bro. A. E. Brown's evening subject was "Christ's Church." A young man took his stand for Christ. Bro. and Sister Brown, at unanimous request of the local branch of W.C.T.U., have taken control of a girls' club the union has been conducting. An enjoyable social under auspices of the women's guild was held on July 19. There were about 100 present. Bro. Weller is back in hospital. Sisters H. V. and S. Clements are absent through sickness. Bro. M. Alderton was prayer meeting speaker on July 18.

Launceston (Margaret-st.).—Attendances at all meetings are improving. The special addresses on "The Return of Our Lord," splendidly delivered by Bro. I. A. Paternoster, are attracting many visitors to gospel services. Lord's day morning messages, taken from the set New Testament lessons, and delivered by the evangelist, are helpful and inspiring. Fine evening meeting on July 22, Bro. Paternoster preaching with great power on "His Invisible Coming." The choir rendered an anthem, and a male quartette sang. At the Bible school annual tea on July 14 a good number of scholars attended. After tea Bro. Paternoster entertained the children with a lantern lecture. C.E. society held an enjoyable social on July 21. The church choir recently held two successful practices and social gather-

ings in the homes of Bro. C. Crabtree and T. Wilnot (choir conductor). Sympathy of the church has been extended to Bro. C. Smith, J. Gibson and F. Ludbrook in their bereavements. Bro. J. Kane is still an inmate of the public hospital.

### Queensland.

Toowoomba.—The men's brotherhood formed by Bro. E. C. Hinrichsen does useful work. Large attendances on July 15. Bro. Hinrichsen preached to a combined Protestant gathering in the town hall at 3 p.m. There are confessions practically every Sunday evening.

Bundaberg.—Good meetings continue to be held. F.M. offering amounted to about £22 so far. Bro. Stirling spoke at all meetings on July 8 and 15. The women's guild held a social gathering on July 4 and presented Mrs. Stirling with an afternoon teaset in appreciation of her services. Springfield first S.S. anniversary was held on June 29. Good progress is being made.

Brisbane (Ann-st.).—All meetings are on the up-grade. An organised Bible class has been formed, with a pleasant Sunday afternoon on first Sunday of month. July meeting was held one week earlier to stimulate offering for foreign missions. L. J. Sanders spoke on recent tour of the East. Bro. I. Kirk brought orchestra, and with Mrs. Suchting, vocalist, provided a delightful programme. Over 70 were present. F.M. offering is over £38, with more expected. Church social committee organised happy function, including banquet, and realised over £9. On July 15 a "lily service" was conducted. Mrs. Suchting sang, and the choir rendered appropriate music. Bro. Collins preached on "Consider the Lilies." The largest audience for many months was present. Sisters' guild has presented a large quantity of Bibles to the church, and is working hard for church and benevolent purposes. There were two additions by letter since last report.

### South Australia.

Queenstown.—On July 22 Bro. G. Cox exhorted the church. At the evening service Bro. Brooker preached the gospel. One young lady confessed Christ. On July 17 the girls' club paid a visit to Adelaide Observatory and spent an enjoyable evening.

Norwood.—At the annual meeting of Bible school teachers on July 3, Bro. McKie gave a very helpful message. Bro. Rankine was the speaker at all services on July 8. At gospel service a young man was baptised. On July 15 a man made confession of Christ.

Cheltenham.—On July 15 Bro. Lampshire exhorted in the morning. Bro. A. G. Hinde preached at night, on account of Bro. Lampshire being called to hospital, his mother being seriously ill. On July 22, at worship, Bro. J. Mitchell spoke. Evening, Bro. Lampshire baptised a young lady, and afterwards spoke on "Coming! Are you Ready or Not?"

Glenelg.—Bro. Frank Rogers, who recently confessed Christ, was received into fellowship on July 22, also Bro. Ralph Mauger, from the Kensington church, Bro. and Sister Furness and their daughter by transfer from Fullarton, and Bro. Gent, from the church at Aldgate Valley. Bro. J. Paternoster delivered an inspiring address at morning meeting. Attendances at all meetings continue good, and much interest is maintained. Baptismal service at close of night meeting on July 22.

Adelaide (Grote-st.).—July 8, good meetings all day, Bro. Schwab speaking at both services. One girl from Bible school was received into fellowship by faith and baptism. Good services on July 15, Bro. Schwab speaking at both services, when the church had a great spiritual uplift. Evening services are well attended. July 22, good services. Two were received into fellowship (a young man and young lady baptised the previous Wednesday), and one young woman made the good decision.

(Continued on page 476.)

## Foreign Missions.

Conducted by G. Percy Pittman.

### OPEN LETTER TO THE BROTHERHOOD.

From the Newly-elected Chairman of the Federal F.M. Board.

Since the passing into higher service of our Bro. William Waterman, out in the farthest line of the Australian missionary work, we have suffered a further loss by the passing of our loved chairman, Bro. William Morrow, who for nearly twenty years was a member of the Federal F.M. Board and for many years chairman. Bro. Morrow had qualities and versatility of intense value, and he was connected with almost all of the State work in South Australia.

So far as the F.M. work is concerned the members of the Board have honored me by asking my acceptance of the office of chairman, and I count it a privilege, and do so with a deep sense of my limitations.

There are on the Board, in addition to myself, Bren. J. W. Cosh and J. Fisher, who have been associated with the Board for nearly twenty years, and Bren. O. V. Mann, A. J. Gard, G. T. Walden, R. J. Finlayson and G. P. Pittman, all brethren of ability and enthusiasm for the foreign mission work.

I have steadfast faith in the power of prayer, but am also confident that our Lord expects us to carry on the work with every faculty he has given to us and all the business acumen we possess. During the past four years, in common with the rest of the nations, we have faced reduced values and restricted opportunities of gaining employment. Our brethren with assets and large earning capacity have been reduced in circumstances. Those of less opportunity have suffered unemployment for long periods. Consequently the gifts to the work of missions have been lessened considerably. It is, however, to the credit of the brotherhood that the stations are still held, even if not fully supplied with workers. The missionaries have assisted the home Board in making economies, and have graciously accepted reduced remuneration. If there is a slight recovery showing in the conditions of employment, surely we will soon not only be "holding" the fields, but will be able to send out more workers to invigorate the work and give furloughs to overworked staffs.

As a treasurer for some years, I have re-examined the overdraft which is such a grave anxiety to all thoughtful members, and find that of the total overdraft of £6,265/9/-, the amount of "wastage" for "exchange" is £2,750, and that the balance of £3,515/9/- is due to reduced payments by the States during the last two years below their allocation.

Following the Financial Conference in Melbourne on 19/8/32, a 10 per cent. sinking fund from all receipts was set up to commence to overtake this overdraft, and already an amount of £113/9/8 has been set aside. I am not yet able to know the amount available from the present annual offering, but trust that the work of the promotional officers in each State has been successful in reaching a fairly large number of members who, hitherto, may not have been interested in foreign missions. Whatever the offering less ten per cent. may be, it will in the main be required for general purposes. The future must be faced with faith and confidence, and as we live in an age of financial change and difficulty so we must in the Lord's work be as alert and resourceful as we endeavor to be in our daily avocations, and the more so as we do it as unto him and in a cause which is so worthy.

Our own local districts, with their calls for maintenance and buildings, loom large in our councils, but what a blessing would come to all members if they get that larger and unselfish

vision of world-wide evangelism where millions have not a tithe of our standard of living nor any spiritual salvation.

I desire to say that any constructive thought submitted by any member in respect of missions will be very acceptable, and receive the most sincere consideration by myself and my colleagues on the Board. May we all pray less for deliverance from our difficulties and more for the courage to meet the situation as we find it. Shall we all take inspiration from the lives of those who have labored faithfully in this foreign mission work and loved ones out on the fields spending and being spent in a splendid service.

Fraternally yours,

A. L. Read,

Edward-st., St. Peters, S.A.

### F. J. PURDY ON OBA.

"We had quite a crowd to meet us, and had to go the round of handshaking. That is one of their chief delights. We were a day getting straight and things packed away. We found George, our son, well; and, of course, very happy to see us. In fact he came to Vila, the capital, to meet us, in the 'Makansho,' and then came on with us in the 'Morhuda.'

"On the Lord's day we had a very nice meeting in their new chapel, about 150 to the Lord's table. The new chapel is a very nice one, and could hold about 500 well packed, and that is when there is a meeting to which outside churches come. I spoke to them on that beautiful John 17, and much enjoyed the meeting, as we meditated on that wonderful prayer of our dear Lord for his apostles and people. I emphasized 'that they all may be one,' as there was, or had been, some division amongst them and the Christians of other villages.

class, and it was wonderful. They can take the parts of tenor and bass, though the women have not yet got the alto going. You would enjoy the singing at all the services—it is really stirring. And how they sing! It even goes before handshaking!

"The following Lord's day we had another very nice meeting, and there were more present than the previous meeting.

"The next day George and I left for one of our outside trading stations about 20 miles up the coast. We went by launch, and got there in about three and a half hours. The tide was against us. We had some building to do, and stayed there till Saturday morning. On the Friday I walked right up into the bush to a place I had often been to years ago—a long walk

of three miles up the hill, to about 1,200 feet. By the time I got there (about 9 a.m.) I was quite wet with perspiration and had to change my clothing, but I got a great welcome from the 120 who gathered for a meeting, and how they drank in every word!

"Last Lord's day we had about 200 at the breaking of bread, and it was a very happy evening—some having come quite a distance. I read the O.T. lesson and Job the New, and I did it very nicely—in English. I spoke Col. 1: 10 chiefly, though also on that wonderful chapter—in pidgin English, and most of them understand.

"Mrs. Purdy has plenty of patients—three to six daily—cuts, sores, and what not. I hear babies yelling their heads off as they get treated. To-day one was put in a warm bath with lysol in it, and you ought to have heard the squeals! It said over and over, 'Ne mule'—I want to go home! It had a skin disease, which looked like a big burn, about three inches diameter. There are some peculiar sicknesses in these places, which one never hears about in Australia.

"To-day I went up to Walariki in the launch, towing a boat full of the local Christians. It is about ten miles up the coast, and inland some distance. We had about 80 to the Lord's table, and I spoke to them on 'The Grace of God'—a wonderful theme, and we were much helped. There was one dear little blind lad there of about 15 years—such a nice looking boy. My heart went out to the dear little chap. I was wishing Jesus were here to perform a miracle on him—not that he could not now if he were willing. Perhaps our faith is not strong enough."

### ARRIVAL OF MISSIONARIES.

Mr. and Mrs. Anderson and Mrs. Waterman with their children arrived at Sydney from Hong Kong July 17, and at Melbourne on July 20. Mrs. Anderson had had further attacks of malaria since leaving Huellishow, but we are glad to know that she is feeling better, having benefited greatly by the voyage. We extend a hearty welcome to our returned missionaries, and give thanks to God for their safe arrival after a long and perilous journey. We trust Mrs. Anderson will soon gain strength, and that they will all find much joy in renewed association with their loved ones, and fellowship with their brethren in the churches.

### F.M. ANNUAL OFFERING.

The Federal treasurer has received to July 18 the following additional sums: From State treasurers: Victoria £50, New South Wales £258/13/1, Queensland £31/2/6. From churches: Owen £30, Berri £5/12/6, Railwaytown £5/12/6, Broken Hill £4/8/-, Unley (second) £34/17/-, Semaphore £4/10/6, Milang, £24/12/-; Point Sturt £22/12/6. From individuals: B. Bishop £2/0/6, S. J. Short £1/10/-.

### A WEEKLY VISIT.

**D**ON'T FORGET to visit your bank regularly, for consistency in saving pays big dividends—and don't forget that "thrift comes too late when you find it at the bottom of your purse." Save on pay-day, when you have the cash in hand.

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## Religious Notes and News.

### THE MODERN NOVEL.

Most sensible people will agree with what Dr. Allington, Dean of Durham, said some time ago (we quote "The Times Weekly Edition") in his criticism of the modern novel: "We do not expect the modern novelist," he said, "to be respectful to official religion, though he need not load the dice against it; but we do deplore those continual pictures of supposedly ordinary people who appear never to have heard of several of the ten commandments, and assume that there is no such thing as the divine law of conduct. They have driven some of the most respectable of us to detective stories where, if one is not on the side of the angels, one is at least on the side of the police."

### CHRISTIANITY DILUTED.

"Do you realise," writes Dr. "Dick" Sheppard in "St. Martin's Review," "that if the flaming Word of God were spoken to-day in our churches and market-places, Christianity would be the most feared of all the forces which assault the conscience of men, and the churches would be emptier a great deal than they are to-day? I am fearful for our religious broadcasting, fearful lest in its right desire to make Christ compelling and the church attractive we should preach less than the full gospel of our Lord, and in an excess of geniality, leave out those notes of sternness and urgency without which no great cause, least of all that of Christ, can ever hold for long the hearts and minds of men."

### TWENTY-FIVE DIFFICULT YEARS.

"Looking back over twenty-five years of active service in the ministry," writes Dr. Howard J. Chidley, of Winchester Congregational Church, Mass., in an article on "A Parson's Spiritual Pilgrimage," in "Advance," "I can think of no other profession that might have brought more interest, variety, comradeship and happiness. They have been difficult years for the ministry. We who have served through this quarter of a century, came to our work at the close of the fight over higher criticism, with its unsettling effect upon the pew. Then came the world war, with its tension. After that came the period of prosperity which tended to bow God out of the universe. Then came the period of dirt and disillusionment, and now we are in the midst of the most extensive depression the world has ever seen. All this has constituted both a challenge and an opportunity."

### PROFESSING CHRISTIANS WHO DO NOT BELIEVE IN THEIR RELIGION.

"My experience, which is an extensive one, and covers many parts of the country," writes F. C. Spurr, "leads me to say that vast numbers of professing Christians do not really believe in their religion. That is the beginning and the end of the matter. If they did, they could not treat it with the indifference which marks their attitude. And why do they not believe in it? There may be in some cases intellectual reasons for this, but I am bound to believe the deeper reason is a failure to understand what the Christian life really involves. Church membership has been rendered too easy. There has been too little of the adventurous note in it. Easy come, easy go. And we are suffering from a lack of dogmatic teaching. We are now paying the bitter price of a purely secular teaching in the schools. Our generation is largely pagan, and ignorant at that. The time has come for a rigorous examination of the position of Protestantism in this country" (England).

### WHEN PREACHING WAS SIMPLER.

"How infinitely more difficult preaching in our present world is," writes Dr. Raymond Calkins, in an article on mysticism and preaching in the modern world, in "Religion in Life," "from the world in which our fathers preached. I think back to my great-grandfather, for forty-five years pastor of a Presbyterian church in Antrim, New Hampshire. How simple his task seems to be in comparison with that which confronts his great-grandson to-day. The world was fairly simple then, and men lived simple lives. The great intellectual and economic and political problems of our modern world had not begun to disclose themselves. In those days people were wrapped up religiously in the problems of their personal lives. And the preaching was concerned exclusively with these inward experiences. It had no application to the social or political matters. But to-day, the truth which the preacher utters, if it is to have authority and significance, must concern itself in a real and positive sense with the great ominous, threatening issues of the world in which the preacher lives."

### SOCIALISM WITHOUT CHRISTIANITY.

Dr. Juan Orts Gonzalez, who (writes a correspondent of the London "Christian World") is in this country helping to establish an English branch of the society known as "The Friends of Spain," and is attending the national brotherhood conference at Gordon this week, tells me that he believes England is the most Christian country in the world. "Christianity is deeper in the people's hearts than in any of the many countries I have visited," he said. "I am very sensitive to religious atmosphere, and I realise that among religious leaders, and among the people in political life whom I have met here, there is a religious spirit and a vision which I have not found elsewhere." He also says that he has never been treated in any capital in the world with such marked kindness and courtesy as in London. Dr. Orts Gonzalez is collecting evidence, largely if possible from politicians whom he hopes to meet, to prove that there is no good socialism without Christianity. "Our great obstacle in Spain is socialism, whose leaders are all Marxist, and believe that to secure the rights of the working man they must repudiate all religion. In England I can collect strong evidence to the contrary," he said, "and then I shall go back to Spain and open a national campaign to present the gospel. The time for such a campaign is favorable, for never has there been such freedom in Spain since the Reformation, and the people are thirsting for a new kind of Christianity."

### S.A. Sisters' Auxiliary.

There was a good gathering of sisters at Grote-st. on July 5, 96 being present, 58 of whom were delegates. Mrs. Harding led devotions. This session was devoted to the memory of our late much-loved sister treasurer, Mrs. H. Bond, who has been suddenly called to higher service. Mrs. Russell, president, spoke shortly of her beautiful life of service and devotion to the sick and to those in need of sympathy.

During the afternoon Miss Dickson, of the Travellers' Aid, gave an interesting and enlightening talk on her work. The collection for the afternoon amounted to £1/9/9.

The hospital committee has paid 328 visits to the sick, and distributed the usual comforts.

The temperance superintendent reported a

number of visits paid to various G.E. and Band of Hope meetings. Mrs. Martin, of Broken Hill, has had to give up all her activities through ill-health. Temperance lessons are given in Bible school at Railwaytown once a month, and a practical demonstration when possible, also illustrated address. Band of Hope in Railwaytown has lapsed for want of workers. The Dorcas Committee has paid nine visits to Dorcas and guild meetings.

Since last report the prayer meeting committee has held six cottage meetings. The superintendent intimated that they would be pleased to visit any sick people who would care to have them if a message were left at Grote-st., also they would be pleased to visit any Dorcas or guild.

The following sisters have received the home-call since last report: Mrs. Pickering, Hindmarsh; Mrs. Bond, Unley; Mrs. Uncle, Unley; Mrs. Platten, Henley Beach; Mrs. Bottomley, York; and Mrs. Hunt, senr., Berri. Letters of sympathy have been sent to Mrs. Overland; Miss Nesbit, Grote-st.; Mrs. Headon, Grote-st.; Mr. Bond, Unley; Mrs. Williams, York; and Mrs. Morrow, Dulwich.

Will the sisters please take notice that the treasurer's books for home and foreign missions will close on August 31.—F. M. Bristow, asst. secretary.

### THE LATE MRS. BOND.

It is with deep sorrow we report the home-call of our beloved Sister Mrs. H. Bond. The sisters' auxiliary conference has lost a faithful Christian worker. Mrs. Bond was treasurer for a number of years, also a member of the foreign mission committee and other departments, and her life was devoted to helping the sick and needy. What loving service she gave to those in her pathway of duty! What a wonderful record of service rendered here, and then to receive the home-call for higher service! The sisters extend their loving sympathy to her loved ones.—A. Brooker, secretary.

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## News of the Churches.

(Continued from page 473.)

### South Australia.

**Goolwa.**—On July 10 a large gathering of members met to say farewell to Bro. Oram, who rendered appreciated service with Goolwa and Victor Harbor churches for about three months, until the arrival of Bro. B. W. Manning. The gathering extended a welcome to Bro. Manning, his wife and family. Musical items and speeches, with supper, made a happy social. The arrival of Bro. Manning has created intense interest and enthusiasm.

**Hindmarsh.**—Bro. Illingworth spoke at both services on July 15. On July 10 the tennis club held a concert in aid of the club funds, and on July 17 the girls' gymnasium held a social evening. At morning service on July 22, Bro. W. Beiler addressed the church on "The Palaces of God." In the evening Bro. Illingworth spoke on "Limited Knowledge." The choir sang an anthem, and Miss L. Dodson was soloist. A K.S.P. society has been formed, holding meetings on Monday evenings.

**Kensington.**—Attendances are steadily increasing, and the work generally is on the up-grade. On July 15 the church held its fourth anniversary. There was a good attendance at morning service, when Bro. Horsell, conference secretary, gave a helpful address. In the evening the chapel was crowded, over 100 being present, when Bro. P. R. Baker gave a splendid address and the Clericus male singers rendered several items. On July 17 over 80 sat down to tea. At the public meeting Bro. E. W. Peet, president-elect of conference, presided over a large gathering, when Bro. A. C. McLean gave a splendid address. Treasurer's and secretary's reports showed increase of 15 members for year. Bro. P. R. Baker, the preacher, also spoke. The sisters' guild is doing good work amongst the poor, and Sunday school is still increasing.

**Prospect.**—Interest in the work is maintained, although illness of members has affected attendances. On July 1 Bro. G. P. Pittman spoke in the morning and at the men's class. In the evening Bro. Russell preached. On July 8 a married woman who had made the good confession was received into fellowship, also her husband by letter of transfer. On July 15, at close of Bro. Russell's address, a married woman confessed Christ. She was baptised on July 18, and received into fellowship on 22nd. Bro. Russell addressed the church, and Bro. Oram gave an earnest gospel address at night. On July 18 members of foreign mission committee visited the Dorcas society, a splendid address being given by Miss Tonkin. Sixteen scholars for Bible school have been gained in increase campaign, and 17 sat for Bible school examination. Sympathy of the church is extended to Mrs. Mosher in the loss of her sister.

### Victoria.

**Collingwood.**—On July 15 Bro. Gale spoke in the morning. Members also had pleasure of fellowship with Miss Mary Thompson, of India. Bro. Fitzgerald spoke at gospel service. On July 22 Bro. Fitzgerald spoke at both services.

**Carlton (Queensberry-st.).**—Good attendance at breaking of bread on July 22. Bro. R. Burns, of Collingwood, addressed the church very helpfully. Bro. Kum Sing, who recently returned from China, preached to a fine gathering at night.

**Hawthorn.**—On July 14 Bro. Williams spoke morning and evening. Bro. H. G. Clark spoke on morning of July 22 to an appreciative congregation. Bro. Williams ably dealt with some important problems in the evening. Sister Pinger has resigned as superintendent of primary department of Bible school after a period of service of fourteen and a half years. Sister McIvor has been appointed to the position.

**Echuca.**—Meetings are keeping up well. On July 15 Bro. Burden preached to a full house. The Cummeragunja choir was also present. Bro. S. R. Baker and Bro. Wigney have arranged for an exchange of platforms for a mission in October.

**Horsham.**—Attendances at services have been fair. Two young men, Bren. H. Herkes and L. G. Miller, have removed to other places. Visitors on July 22 were Sister Wilson (Northcote), Bren. Comer, J. Methven, son, and Sister Jean Methven (Hamilton).

**Preston.**—One lady made the confession at the gospel service on July 22. She was baptised the same hour, together with three others who had previously confessed Christ. The church organist, Bro. A. Morfaw, is making good recovery following an operation.

**Surrey Hills.**—Excellent attendances of both morning and evening services. After the evening service on July 22, a young man, who confessed Christ the previous Sunday evening, was baptised. Sunday school attendance was better than for some months past.

**Carnegie.**—Married ladies of the church gave their annual concert on July 17. It was a splendid success. Sister Vera McDowell is home from hospital. Very well attended services on July 22. Bro. Shipway spoke morning and evening. Two sisters were received by letter.

**North Richmond.**—There were good meetings on July 22. Bro. A. B. McDiarmid gave interesting messages at both services. Junior choir took active part at gospel meeting. The church extends sympathy to Bro. and Sister Syd. Smith in the loss of their infant daughter.

**Menbulk.**—A good service was held on July 22. Bro. Griffiths held a gospel service. There were eight adults present, two of them non-members. Interest is growing; the visits of Bro. Griffiths, who comes fortnightly from Emerald, are appreciated. Visitors will be welcomed.

**Bet Bet.**—A scholar from the Bible school confessed Christ recently, and was baptised with the one who was previously reported. F.M. offering amounted to £5/3/-. In the absence of Bro. Bischoff, Bro. O. Brown, of the College, conducted services on July 15, his messages being much appreciated.

**Dandenong.**—A brother who recently confessed Christ was baptised on July 19 and received into the church on morning of July 22. Members of Orange Lodge visited gospel meeting, which was excellently attended. Bro. Atkin gave a stirring address. Singing is an inspiration, under leadership of Bro. Tinkler.

**Carlton (Lygon-st.).**—On July 18 Cr. F. C. Jones gave an interesting lantern lecture on "Wonderful Queensland." Bro. H. A. Saunders addressed the church on morning of July 22. At night a message from Dr. W. H. Hinrichsen on "The Laws of Harvest" was enjoyed. Mr. and Mrs. Ennis and Miss Lola are away for a few weeks' holiday.

**Gardiner.**—Bro. J. C. Thomson was morning speaker on July 22, and Bro. H. J. Patterson preached at night. The church sympathises with the family of Mrs. F. M. Ludbrook, who passed away on July 18. "Our sister was for a considerable number of years an esteemed member of Gardiner church, with which all her family also have had rich fellowship."

**Frankston.**—On July 22 the church celebrated its second anniversary. At afternoon service forty met to break bread. In the evening an evangelistic service was conducted, when the congregation numbered sixty, and one lady confessed Christ. The speaker at both services was Mr. L. Burgin, of South Melbourne, whose messages were much appreciated.

**Moreland.**—Meetings of the church have been fairly well attended during the last few weeks. On July 22 four young people were received into fellowship, having been previously baptised. Bro. Arnold is giving a series of addresses at morning meetings on "The Holy Spirit." At the gos-

pel meeting he preached on "Overcoming the Giants." One young lady reconsecrated herself to Christ.

**Caulfield (Hambra-rd.).**—Meetings continue to be well attended, and a fine spirit prevails. On July 15 two young women were welcomed into fellowship. Bro. Youens' messages are helpful and inspiring. Many visitors from sister and neighboring churches attend regularly. The efficiency campaign in the Sunday school is showing splendid results, new scholars being enrolled each Sunday.

**Middle Park.**—Meetings continue to be well attended, and good interest is being maintained in all auxiliaries. At gospel service on July 15, a solo was rendered by Mrs. Starr. On July 22 Bro. Westwood delivered stirring messages, evening subject being "The Hymns and Life of Frances Crosby." A young man was received into fellowship. The church has suffered a great loss by the death of the aged Bro. John Mill, a pioneer and life officer of the church. Sympathy is extended to sorrowing relatives.

**Geelong.**—On July 22 there were good attendances. Mr. Hitch, representative of B. and F. Bible Society, addressed the morning meeting. Miss Manson, of Thornbury, was welcomed into membership. In the evening a Christian Endeavor societies' anniversary service was held, several C.E. members taking part. A pedestal in memory of Sister Miss Elsie McGregor was unveiled. She was a most valued member in the C.E. society. One young lady made the good confession. The C.E. societies are valued auxiliaries.

**South Yarra.**—At the annual business meeting encouraging reports were presented by all auxiliaries. Plans for aggressive work and raising increased finances were agreed to. By unanimous vote Bro. Ludbrook was re-engaged for a term of three years, at increased remuneration. All the board of officers and leaders of auxiliaries were re-elected. The women's guild visited, by invitation, the home of Mrs. White, who has thus set about raising her contribution to the talents fund. On July 15 Dr. W. A. Kemp addressed the church.

**Bentleigh.**—Meetings continue to be well attended, and a fine spirit prevails. Speakers for last month have been Bren. Curtis and Machin, whose messages were enjoyed. The forming of a Y.W.L. at gospel meetings has met with great success. The tennis club, recently formed, was officially opened by Sister Thomason on July 7; this was followed by a social evening. At gospel service on July 22, a fine gathering of East Malvern footballers attended. Bro. C. Curtis addressed the meeting. Solos were rendered by Sisters Tippet and Everett.

**St. Arnaud.**—On July 15 Bro. C. Jackel preached a splendid sermon on "Christian Unity." The chapel was full, and a married man confessed Christ. Sister Holt, of Preston, was received into the church by transfer. On July 22 Bro. Jackel spoke in the morning on "Christian Advancement," and at night on "Weighed in the Balance." A baptismal service was conducted. Sister Mrs. Goudie and Miss Goudie, of Kyneton, were present. The "mountain-climbing" rally, which is in progress, has brought 13 new scholars to date. On July 18 a Y.W.L. social was held. Sister McDermott is recovering from a sprained ankle.

**Ormond.**—The second week of the "Crusade of the Cross" was held with inspiring messages and better attendances. Delegations came from Malvern and South Yarra. There were three confessions. Bro. Searle led in the singing. The last week there were good meetings, and many questions were answered by Bro. A. A. Hughes, missionary. The last night of the mission a thankoffering was taken, and Bro. Andrews spoke words of thanks to Bro. A. A. Hughes for the splendid way the crusade was conducted, also to those who played the instruments, and to Bro. Searle for conducting the singing. Good

meetings on July 22. In the evening one was baptised.

**Malvern-Caulfield.**—There have been inspiring meetings, with large attendances, the past few Sundays, especially on July 22, when a three weeks' mission began. Recent visitors included Mrs. W. R. Whiter (Lakes Entrance), and Sister Mrs. Munro. Sympathy was expressed to the latter on account of Bro. Munro's illness, also to Sister Mrs. Simmering, who suffered bereavement of her father, the late Bro. John Mill. Bible school reports largest attendance for eight years on 15th inst., seven new scholars also being enrolled that day. About 120 were present at the women's mission bands' group meeting on 11th inst. Sister Mrs. Wilson gave interesting talk on mission fields in India which she had recently visited.

**Parkdale.**—Members of Y.P.S.C.E. attended Ormond Baptist society's rally on July 17. Bro. Beaumont conducted prayer meeting helpfully on July 19, giving a message from Phil. 1: 9-11. Bro. Les. Brooker and party, from Middle Park, visited the tennis club on July 21. In the afternoon, and at the social at night, a happy time was spent. Mr. Garside, president Caulfield-Carrum tennis association, presented five ladies of Parkdale ladies' team with trophies for winning mid-week ladies' competition. On July 22, at 10 a.m., Bro. Alcorn (St. Kilda) gave a helpful message to J.C.E. At worship service Bro. W. Wilson (Vic. Prohibition League) gave a helpful message, and appealed for support of the league. A fine gospel message was given by Bro. Alcorn. Bro. Gemus is very ill, also Sister Mrs. Parkes.

#### New South Wales.

**Enmore.**—Bro. Greenhalgh, from Paddington, spoke at morning service on July 22, and Dr. Meldrum at night. At forthcoming church quarterly business meeting the question of electing elders will be considered.

**Grafton.**—Each department of the church shows progress. 14 new scholars have recently been added to the school. C.E. society reports two new members. Two married women and a man confessed Christ on July 15.

**Sydney (Campbell-st.).**—The service on morning of July 22 was broadcast by the courtesy of 2 BL. D. R. Hall presided, and Thomas Hagger was the speaker. Several more new scholars were at the school. At a recent mid-week prayer service there were 54 present.

**Chatswood.**—Services on July 22 were helpful and encouraging. Mr. Whelan's theme in the morning was "A Church Approved of God." In the evening he preached on "Christ and a Worldly Church." Both addresses were highly appreciated. F.M. offering stands at 655. The church deeply regrets the absence of Mrs. Whelan from the services on account of continued ill-health.

**Mosman.**—On July 15 the church was edified by Bro. Rodger, of Manly; at Bible school an increase campaign was launched; and at night the gospel service was conducted by junior and senior K.S.P. clubs, Roy Acland's subject being "The Second Coming of Jesus." On July 22 Roy Acland's morning message came from 2 Pet. 1: 1; at night he continued the series on "The Bible, the Word of God."

**Broken Hill.**—On evening of July 1 Bro. Steve Wicks, artist preacher, gave a delightful talk on "Hope" to a good congregation. On July 10 Mr. C. A. Rogers, of the Bible society, gave an instructive lantern address on "Peoples of China." Bro. E. G. Warren spoke on morning of July 15 on "The Marks of a Disciple." His evening theme was "The Dark Line in God's Face." There was a good congregation, and one young woman and two young men made the great confession. Work at Railwaytown is going along steadily. Several new scholars have been added. Bro. L. Warren, A. Clark, W. Harris and E. G. Warren exhorted and preached.

**Wagga.**—On June 17 Bro. A. Brown gave a very helpful message on "The Incarnation." The ladies' aid held a successful social evening on June 27, when over 65 was handed in as the result of a quarter's working of the talent system. C.E. society has donated 7/6 to Dundas boys' home blanket appeal, and £1/7/9 to purchasing of morning hymn books for church. Bro. Wakefield's foreign mission message was "The Master's Vision of the Enlarging Kingdom." To date the offering is £14/19/6. Nineteen children sat for Scripture examination.

#### CENTENARY FELLOWSHIP RALLY.

The annual fellowship rally conducted by the Victorian Department of Social Service is planned to take place on Monday, October 15, in Melbourne town hall. The city will be in fête, and preparations almost complete for the arrival of Prince Henry three days later.

In anticipation of an exceptionally large crowd attending, the lower hall has also been secured. This will give added accommodation at tables for 300. The social service committee confidently expects upwards of 1,500 at dinner, and an additional 1,000 at the demonstration to follow.

Every year has seen an increasing interest manifested in this unique event. Eight years ago 250 men gathered at a men's banquet, and for two succeeding years the annual event was confined to men. The following year two separate rallies were held, the women having one exclusively for themselves. It was thus discovered that a combined gathering would justify the engagement of Melbourne's city hall. Bro. Dr. A. Mackenzie Meldrum, late of U.S.A., and now of Enmore Tabernacle, N.S.W., will deliver the address this year, his subject being "Social Service and Revelation." Consideration is being given to ensure that a programme worthy of a great occasion will be submitted.

About 80 women, representing city and suburban churches, met in Swanston-st. lecture hall on Friday last to plan for the evening, table decoration, and other arrangements in connection with the event. The absence of Mrs. G. Gill, because of ill-health, was noted, and the hope expressed that she soon would be well enough to assume the leadership with the women. The proceedings were marked with a keen enthusiasm which augurs well for the success of the occasion. A further meeting will be convened at a later date.—Will. H. Clay, secretary.

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IN THE SECONDHAND DEPT.: Killo's "Daily Bible Illustrations," 8 vols., 20/-; "Genesis," Griffiths-Thomas, 3 vols., 7/6; "Apocalypse," Govett, 4/6; "Beyond the Stars," Hamilton, 3/6; "Through the Eternal Spirit," Cumming (good copy), 4/6; "Paul the Mystic," Campbell, 2/6; "Gesta Christi," Brace, 3/-; "Study of the Miracles," Habershon, 4/-; "Daniel," by Gaebelcin, 3/-. Many others.

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#### BIRTH.

MACNAUGHTAN (nee Lois Streader, Bendigo).—On July 11, to Mr. and Mrs. K. A. Macnaughtan, of 131 Deakin-ave., Mildura—a daughter (Lois Ruth).

#### DEATHS.

LUDBROOK.—On July 18, Hilda Christiansa, of 35 Victoria-st., Box Hill, beloved wife of the late Frederick Milner Ludbrook, and mother of Winifred (Mrs. Brough), Fraser, Dorothy (Mrs. Clark), and Priscilla.

PRESTON.—On July 12, at her residence, "Stratheden," 76 Subiaco-rd., Subiaco, W.A., Elizabeth, the dearly loved wife of George R. Preston, loved mother of Nellie (Mrs. N. M. Lightfoot), grandmother of Henry, Sheila and John Airey; aged 70 years. A patient sufferer at rest.

#### IN MEMORIAM.

BONE.—In loving memory of our dear daughter and sister Bessie, who passed away on July 27, 1932. Sadly missed.

—Inserted by her loving family, Moonee Ponds.

McCONNELL.—In fond remembrance of our dear father, Robert McConnell, who passed to the higher life on November 20, 1933; also our loved mother, Matilda McConnell, who fell asleep in Jesus on July 16, 1931; also Russell James, loving son of the above, who received the welcome call on June 15, 1932. "Love's greatest gift, remembrance."

—Inserted by their loving family.

McINTOSH.—In loving memory of our loved cousin, Alex. D. McIntosh, who passed to higher life on July 23, 1932. Always lovingly remembered. "Resting where no shadows fall."

—Inserted by Lexie and Harold Annetts, Albert Park.

TOMKINS.—In loving memory of our beloved mother, who passed away at Footscray, July 27, 1904.

Thirty years have gone.

And still to memory dear

Thy loving name we breathe

And shed a tear.

—Inserted by her loved ones.

#### COMING EVENTS.

JULY 29.—Lismore Church Jubilee. Preparatory services, July 22 to 27.—Bro. H. G. Harward. Past members invited. Souvenir booklet with photographs obtainable through Miss E. Carlton, Orion-st., 1/1 posted.

AUGUST 5 and 9.—Dandenong 30th Anniversary of Entrance to Chapel. 5th, speakers, 11 a.m., Mr. W. Gale; 7 p.m., Mr. W. T. Atkins. 9th, tea, 6.15 p.m. Service, 8 p.m.; speaker, Mr. A. W. Connor. Former members who will return please write Mr. H. Williams, 37 New-st., Dandenong, by August 1, for hospitality.

AUGUST 15 (Wednesday).—Public welcome to Miss Mary Thompson, our pioneer missionary to India, Stanton-st. Tabernacle, Collingwood, 8 p.m. All cordially invited.

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## Obituary.

**GORDON.**—At the age of 70 years, on June 2, at Jamestown, S.A., Mrs. Annie Gordon was called home. She was a daughter of the late Jas. McLachlan, one of the stalwarts of the church at Alma Plains. Our sister united with the church early in life. Early in the eighties she was married to Donald Gordon, and they settled in Dalkey district, having fellowship with the brethren who organised the church, which soon erected the chapel at the eight cross-roads. Leaving the locality, they were for a period associated with the church at Malalla, and assisted the cause there. Thence they removed to Georgetown, the Baptist cause being strengthened by several years of association there and at Clover Hill. In 1905 our sister and her husband had membership with the church at Alma, where their fellowship and assistance were very much appreciated. Her husband, always an acceptable speaker, was a tower of strength to the church. In 1920 Mr. and Mrs. Gordon removed to Jamestown. Her husband predeceased her eleven years ago. Our sister was possessed of a bright and happy nature. She was a sincere Christian and much loved by a large circle of friends. Her two brothers and three step-sisters survive. She also leaves two sons and two daughters to mourn her loss. We commend them all to our heavenly Father. Her remains were laid to rest in the Jamestown cemetery.—J.H., Owen.

**HUNT.**—On Monday, July 2, Sister Mrs. S. I. Hunt, of the church at Berri, S.A., after twelve months of patient suffering, was called home. She was born in County Kilkenny, Ireland, on April 2, 1860. With her husband, our late Bro. C. J. Hunt, she came to South Australia in 1883 and settled at Glenelg. Sister Hunt became associated with the church at York, S.A., in 1902, during the ministry of Bro. Duncan. Thence she transferred to Queenstown, and later to Port Pirie, while her husband served these churches as evangelist. Her next move was to Cottonville, and lastly to Berri where most of the last seven or eight years of her life were spent. The Lord used our sister in various ways for many years, so that her Christian life has been a benediction to a great number of people. We sympathise with her loved ones who remain, among whom are her sons, Bro. C. H. Hunt, evangelist of Inglewood, W.A., and Bro. W. A. Hunt, secretary of Berri church. They all have the consolation of sacred memories and the glad assurance that their loved one is safe in the arms of Jesus.—W.N.B.

### ON BEING ALL THERE.

Lloyd George, in his early days, was to speak in the East End of London. He began in the usual way, "My friends, I am here to-night—." Before he could go on a wag in the crowd said, "So am I." Quick as a flash the speaker said, "But you are not all there." No more was heard of the heckler, and the orator went on with his address.

Anyway, the orator was all there, alert, and able to deal with any wag, as some of us have heard him do. The secret of success, in whatever we undertake, lies in being all there. Some men are never all there because they are not all anywhere. They are "scattered and peeled," so to put it. To be all anywhere the pieces of their personality must be picked up, put together, and made into a unity.

Of Emerson it was said: "Where he was at all, he was altogether," and seldom has a more quiet and confident spirit moved amid the crass anxieties of the world. He was all there where he was at all—altogether active when he had work to do, altogether quiet on those margins of quiet which lay around his toil. He was "collected," as the old writers put it.

It was Huxley who said that it does not take much of a man to be a Christian, but it takes all

there is of him. He might also have added that it is a full-time job. Most of us are only part-time saints, if not overtime sinners, and wonder why we make a mess of it. To be sincere means to be all there, not a part of us somewhere else.

Jesus knew what he was talking about when he said that we cannot love God and gold, but some of us think that we are clever enough to do it. No; when we divide our love we divide lives—we are not all there. Also he said: "Thou shalt love the Lord thy God with all thy heart, and all thy soul, and all thy mind"; and our neighbor in the same way.

In other words, we must be wholehearted in our devotion, and maybe that is one reason why our religion means so little to us. Our entire, united personality must go into it. Otherwise it may grow dim and unreal to us, like a mist trailing over the hills.—Dr. Joseph Fort Newton.

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"I have not been in a country in the last forty years (said Dr. F. W. Norwood in one of his recent sermons) where youth is not in a state of revolt. Youth feels that there is something wrong. It is conscious of the present opportunities in the world. Youth, I think, may be divided into two great classes. There is the class that has grown tired of the whole thing while yet it is irritated and says, 'I am not being bothered about it.' And there is the class which is anxious to see things put right."

"Youth to-day is doing more square thinking than any previous generation. My only regret is that I can no longer call myself a youth. I would like to begin life again—say in the early twenties—now. So many opportunities are presenting themselves. I find that everywhere there is a challenge against the established order and that challenge has taken two forms: Communism or Socialism on the one hand and Fascism on the other. The youth of the world is drilling. There is a passion for greater human equality than obtains in the world to-day. I would take this period as a day of the coming of the Lord, but as soon as we look around us we find a lack of faith. We have not a faith that matches the hour in which we are living. Our Christian faith—God help us! How petty it is! How in our very church circles the things that trouble us are so paltry. How often gossip takes the place of conviction; How self-centred we are. How jealous we are that our little institutions should be preserved. And yet God has placed in the universe power by which every evil may be overcome and every sickness banished."

### UNITARIANS IN ANGLICAN PULPITS.

By 12 votes to none the Upper House Convocation of York decided that in future invitations shall not be issued to Unitarians to speak from Church of England pulpits.

The Bishop of Durham (Dr. Henson) moved the resolution. He said that a bishop should not invite any person to preach who belonged to a denomination which did not hold the common Christian faith in Christ as the very God. The Liverpool episode, if it became a precedent, would compromise fatally the Church of England's claim to be a branch of the Holy Catholic church.

The Archbishop of York (Dr. Temple) said:—"I would not admit any preacher who did not give evidence that he affirmed the central Christian doctrine."

### SWISS SYMPATHY WITH GERMAN PASTORS.

A letter signed by 610 Swiss clergymen and professors has been sent to the German pastors who are resisting the "Hitlerisation" of the evangelical church, as an expression of sympathy with them in their spiritual conflict. The Swiss clergy thank the German pastors for having, at the price of heavy personal sacrifice, defended the cause of the Lord Jesus Christ in their country and among their people. "Your resistance," says the fraternal letter, "constitutes a buttress for our faith and for that of all earnest evangelical Christians. . . . For this reason we urgently beg you do not let yourselves waver in the struggle which is laid upon you. Maintain your front until the end. . . . We remind you again of the promise which the Lord Jesus Christ has given to his church that even the gates of hell shall not prevail against her."

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Mr. T. M. Ward, Surrey Hills.

**HON. SOLICITOR:**

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**STOCK EXPERT:**

Mr. L. Hunter, Hawthorn.

**COMMITTEE:**

Mrs. R. C. Edwards, Misses Alt.

Landman, M. McAlister, Smedley.

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Patterson, M.A., E. R. S. Ryall,

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